

# FINAL EXAM

BLOCKS 1-6

**45 SHORT ANSWER  
QUESTIONS**  
12<sup>TH</sup> NOV 2002

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1. Name the title and author of the root text. [2 marks]
  2. Name and describe the two special features of this text. [6 marks]
  3. Why does Chandrakirti choose to pay homage to 'great compassion' at the beginning of his text? [2 marks]
  4. Describe the three-step process for achieving one's aims. Illustrate with a real-life example. Why do the latter two depend on their preceding steps? [5 marks]
  5. Is it possible to attain arhantship without dependence on a teacher? Explain then how 'self-liberated buddhas' get liberated. [4 marks]
  6. Name and give a brief explanation of the three main causes of a bodhisattva. [6 marks]
  7. Give the definition of bodhicitta, and highlight the aim and purpose aspects. [3 marks]
  8. Write down Chandrakirti's homage and opening verses [I prostrate...Compassion.]. [9 marks]
  9. From 'Entering': "*Compassion only, is posited as the seed of a Conqueror's perfect crop, like water for its increase, and like the ripening of state of long-time enjoyment. Therefore, I first praise compassion.*" Explain the way in which this verse describes (by way of analogy) the importance of compassion in the beginning, middle, and end. [6 marks]
  10. Name the two types of the 'view of transitory collections'. Describe what trouble follows from grasping at these two views. [5 marks]
  11. Give the six features of the bucket in a well, and explain their similarities to sentient beings. [12 marks]
  12. How does realizing subtle impermanence and emptiness progressively strengthen your compassion for others? [4 marks]
  13. The three Compassions all focus on sentient beings and wish them to be free of pain. How then are they differentiated? [3 marks]
  14. What advice does Nagarjuna give to those who practise the Mahayana path yet achieve no results? As such, summarize the lamrim contemplations from Master Shantideva's '*Compendium of Training.*' [8 marks]
  15. Name and describe the six perfections. Give their individual results. [18 marks]
  16. Why are the ten bodhisattva levels of development called 'grounds'? [2 marks]
  17. Give the following: i) The five Paths, ii) The four levels of Path #2, iii) The learner paths, iv) The ordinary paths, v) The Arya paths. [18\*1/2 marks]
  18. What are the only three mental afflictions an *Arya* (at the Path of Seeing) completely gives up? [3 marks]
  19. What are the two ways in which practitioners on a Mahayana track outshine other practitioners? Explain the meaning and corresponding stages of these two with the use of Maitreya's 'Prince' analogy. [6 marks]
  20. Some schools within Buddhist philosophy assert that the two Hinayana practitioners (Hearers and Self-liberators) can never see emptiness directly. Point out why this is not the case by giving three absurd consequences to this commonly held tenet. [6 marks]
  21. Are hinayana practitioners ever fooled into believing they have reached Nirvana? Explain. [3 marks]
  22. What are the Four Noble Truths? Why are they taught in that order? Quote Maitreya in your answer. [4 marks]
  23. 'Now Subhuti, what do you think? Do those who have entered the stream ever think to themselves, "Now I have attained the goal of entering the stream"?' How did Subhuti answer the Conqueror? Describe what this quote from the Diamond-Cutter actually shows. [4 marks]
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24. *Since the Hinayana Sutras teach 'Selflessness of Phenomena',  
And as all Hearers and Self-Liberators realize this Selflessness directly,  
There is no need to teach the Mahayana.* Address Bhavaviveka's doubt. [4 Marks]
25. What are the active ingredients for an act of 'perfection'? (Gone beyond) Describe a typical scenario. [3 Marks]
26. Present the following: 16 Aspects of the 4 noble truths, the ten perfections, and the ten grounds [18 marks]
27. At what point does a bodhisattva no longer experience suffering in giving away his/her body? What is the nature of the suffering of those bodhisattvas who experience suffering in regard to giving their body? Does this become a hindrance to their practice of giving? Explain your answer. [4 marks]
28. The Tibetan word for 'perfection' is *Paroltu Chinpa*. Explain the etymology of this term, and demonstrate the two ways in which this term is applied. [6 marks]
29. Why is the second bodhisattva ground called 'stainless'? What sign indicates the extent of this second ground's purity? Give an example. [3 Marks]
30. What are the two types of bad deeds? (A and B) [2 Marks]  
Posit an example from the four possibilities:  
A not B:  
B not A:  
Neither A or B:  
Both A and B:  
[4 marks]
31. How does the enjoyment of the fruit of giving depend on morality? [3 Marks]
32. Why is the third ground called 'luminous'? [3 Marks]
33. Why is the third grounders patience superior to the first and second grounders practice of patience? Give an example that highlights the difference. [4 Marks]
34. Give the ten non-virtues.
35. Joe gets angry at Jane.  
Joe hits Jane with a stick.  
Jane gets angry at Joe.  
Jane hits Joe back **because** she doesn't want subsequent suffering.
- Explain the irony of this typical scenario. In your answer, identify the karmic workings (past and future) of Joe and Jane. [5 marks]
36. Identify three disadvantages of anger that can be directly observed by ordinary people, and three that cannot. [6 marks]
37. The root text indicates that one moment of anger towards a bodhisattva destroys eons or merits collected. Does this mean we should try to direct our anger at non-bodhisattvas? Explain the meaning of 'anger-destroying virtue' with a description of the three levels of virtuous karma depletion. [6 marks]
38. Describe the advantages of patience. [5 Marks]
39. Master Chandrakirti says, '*attachment and anger completely cease*'. How should this line be understood in relation to the abandonment of attachment and anger? Are these mental afflictions stopped forever at the third ground? Why/Why not? [3]
40. Explain briefly the difference between the following pairs of terms: [8 Marks]
- (1) afflictive obstruction and knowledge obstruction:
  - (2) intellectually acquired afflictive obstruction and innate afflictive obstruction:
  - (3) manifest afflictive obstruction and manifest knowledge obstruction:
  - (4) seed of afflictive obstruction and seed of knowledge obstruction:
41. Throughout the Mahayana Paths, all intellectual and innate forms of self-grasping are overcome. Identify the particular wrong way of thinking that is stopped at each of the ten grounds. [10 marks]
42. Householders are advised to mainly concentrate on the perfections of generosity, morality, and patience. Why so? What is the ultimate result of these 'merit' activities? In addition, identify at least three of these 'lay bodhisattva' activities. [5]
43. What is joyful effort? [1 Marks]
44. Why is the fourth bodhisattva ground called 'Radiant', and what is it that they become proficient in? [3]
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45. Why is the fifth bodhisattva ground called 'Difficult to Train', and what is it that they become proficient in?  
[3 Marks]

**Total Marks: 239**

